

Unredeemed Expectations
A Framework for the Book of Deuteronomy
Meesh Hammer-Kossoy
Pardes Institute, Jerusalem



Moshe's Reaction according to the Plain Text:

1. Num. 20:12-14: But the Lord said to Moses and Aaron, "Because you did not trust Me enough to affirm My sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them." ...From Kadesh, Moses sent messengers to the king of Edom...
2. Num. 27: 12-16: The Lord said to Moses, "Ascend these heights of Abarim and view the land that I have given to the Israelite people. When you have seen it, you too shall be gathered to your kin, just as your brother Aaron was. For, in the wilderness of Zin, when the community was contentious, you disobeyed My command to uphold My sanctity in their sight by means of the water." Those are the Waters of Meribath-kadesh, in the wilderness of Zin. Moses spoke to the Lord, saying "Let the Lord, Source of the breath of all flesh, appoint someone over the community who shall go out before them and come in before them, and who shall take them out and bring them in, so that the Lord's community may not be like sheep that have no Shepard." And the Lord answered Moses, "Single out Joshua son of Nun..."
3. Deut. 3:23: I pleaded with the Lord at that time, saying "O Lord God, You who let Your servant see the first works of Your greatness and Your mighty hand, You whose powerful deeds no god in heaven or on earth can equal! Let me, I pray, cross over and see the good land on the other side of the Jordan, that good hill country, and the Lebanon." But the Lord was wrathful with me on your account and would not listen to me. The Lord said to me, "Enough! Never speak to Me of this matter again! Go up to the summit of Pisgah and gaze about, to the west, the north, the south, and the east. Look at it well, for you shall not go across yonder Jordan. Give Joshua his instructions, and imbue him with strength and courage, for he shall go across at the head of his people and he shall allot to them the land that you may only see."
4. Deut. 31: 1-3: Moses went and spoke these things to al Israel. He said to them: I am now one hundred and twenty years old, I can no longer be active. Moreover, the Lord has said to me, "You shall not go across yonder Jordan." The Lord your God Himself will cross over at your head, and He will wipe out those nations from you path and you shall dispossess them..."

To complete this list see: Num. 20:25, 31:2; Deut. 1:37, 4:21, 31:14-16, 32: 48, 33:1, 34:1.

II. Midrash Tannaim 3—see Hebrew source sheet

III. Yalkut Shimoni, Veyelekh 940

1 Rabbi Yohanan said: "Ten deaths are written about Moses and they are as follows: 'Behold your time approaches to die,' 'And you will die on the mountain,' 'Behold I am

going to die,' 'Behold I know that after I die,' 'Before his death.' 'He was 120 years old at this death,' 'and Moses died there,' 'And it came to pass after the death of Moses,' 'Moses my servant has died.' This teaches that it was decreed ten times that he should not enter the land of Israel, but still the harsh decree had not been sealed until God revealed Himself and said "It is a decree before me that you shall not pass" as it is stated, "Behold, you will not cross this Jordan."

- 2 This matter was mild in the eyes of Moses, because he thought [to himself] "Israel sinned several large sins several times and I sought mercy on their behalf and immediately He accepted from me, as it said 'Leave me alone and I will destroy them,' and what is written following, 'And God said, I have forgiven according to your word.' With respect to myself, who did not sin from my youth, should it not be so much the more so that I should pray on my own behalf and He will accept from me. " When The Holy One Blessed be He saw that the matter was mild in Moses' eyes and that he did not stand in prayer immediately He became angry at him and swore on His Great name that he would not enter, as it says "Therefore you will not bring them" and the language of "therefore" always indicates an oath as it says, "Therefore I have sworn to the house of Eli"
- 3 "When Moses realized that the decree had been sealed against him, he drew a small circle around himself, sat in it, and said, "Master of the universe, I will not budge from here until you void that decree." At the same time, he donned sackcloth—indeed, wrapped himself in it—strewed ashes upon himself, and persisted in prayer and supplications before the Holy One, until heaven and earth—indeed, all things made during creation, were shaken.
- 4 They said, "Perhaps the desire of the Holy One Blessed be He to destroy the world has arrived?!" A divine voice came forth and said: As yet, the desire of the Holy One Blessed be He to destroy the world has not arrived. But the words "in whose hand is the soul of every living thing" [are in force and apply even to Moses].
- 5 What did the Holy One do then? He had it proclaimed at every gate of every firmament and every heavenly court that Moses' prayer be not accepted nor brought up to His presence, because the decree concerning him had been sealed.
- 6 And from whence [do we know] that Moses prayed 515 times as it says 've'ethanan' and the numerical value of ve'ethanan is 515. At that time, Moses said before the Holy One Blessed be He: "Master of the Universe, known and revealed to You is the trouble and pain I suffered on account of Israel, until they came to believe in Your Name. How much pain I suffered because of them, until I inculcated among them the Torah and its precepts! I said, As I witnessed their woe, so will I be allowed to witness their weal. Yet now that Israel's weal has come, You tell me "You shall not go over this Jordan" [Deut. 3:27]. Thus Your Torah, which asserts, "In the same day thou shalt give him his hire." [Deut. 24:15], You manifestly turn into fraud. Is such the reward for forty years of labor that I labored until Israel became a holy people loyal to their faith?" The Holy One replied, "Nevertheless, such is the decree that has gone forth from My Presence!"

Then Moses said, "Master of the universe, if I am not to enter the Land alive, let me enter dead, as the bones of Joseph are about to enter." The Holy One, Blessed be He replied, "Moses, when Joseph came to Egypt, he did not deny his identity. He declared openly, 'I am a Hebrew.' But when you came to Midian, you denied yours."...

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in
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Then Moses said, "Master of the universe, if You will not let me enter the Land of Israel, allow me to be as the beasts of the field, who eat grass, drink water, and thus savor the world—let me be like one of these." At that, God replied, "Enough, Speak no more to Me of this matter." [Deut. 3:26]

But Moses spoke up again, "Master of the Universe, if not [like a beast of the field], then let me become like a bird that flies daily in every direction to gather its food and in the evening returns to its nest—let me be like one of these." The Holy One replied again, "Enough"

IV. Midrash Tannaim Deut. 31:14

Rabbi Hanina son of Idi said: "At that time, Moses went and fell at the feet on Elazar and said to him, 'My son, Request mercy on my behalf that I should enter the Land of Israel as I asked on behalf on your father Aaron, as it says 'Against Aaron God was very angry in order to destroy him,'. Elazar answered and said to Moses, 'You are the guarantor for all of Israel, and you seek for yourself a guarantor? You are the staff of all of Israel, and you seek a support?'"

At that time, Moses begged the fathers of the world to seek mercy on his behalf. The Holy One Blessed be He said to him "Moses, Moses, have I not already told you 'Do not continue to speak to me'. For how long will you supplicate? It is a decree before me that you will not enter the Land of Israel, neither in life nor in death, "Your time to die has approached."

Moses [said] Master of the World, let me enter the Land of Israel, and let [Joshua] be within and I will be outside, he will be the teacher and I will be the student. He will be superior, and I will be inferior. The Holy One Blessed be He said, "It is impossible, the time has already come for Joshua, he will bring the People in to the Land and you go remove yourself to your fathers, "Your time to die has approached."

V. Otzar HaMidrashim 356

Moses responded and acknowledged everything and said before Him, "Master of the Universe, you have made me great and done many good things for me that even a thousandth of them cannot be enumerated, and the entire world knows how You have made me great and brought me honor, similarly the whole world knows that You God are singular and unique in your world, and there is no other beside You, and no-one compares to You. You created the upper worlds and the lower worlds, You are first and last, and who could possibly tell all of your mighty deeds. However, one thing I ask of you, that I should cross the Jordan. The Holy One Blessed be He said to Moses, "Moses! Two oaths I have sworn. One that you should not enter the Land and second that I will not destroy the Israelites. If you desire that I transgress the vow and cause you to enter the Land, shall I also transgress the second and destroy the Israelites?" He responded, "Master of the Universe, with a trick You come to me to pull the rope from both ends, let Moses and a thousand like him be destroyed, and let not a single soul from Israel be lost."

VI. Midrash Tannaim 3

"Ve'ethanan" which teaches that Moses ordered 515 prayers Until his prayer rose to the heights and was received, and He said to him, "Go up to the top of the mountain..."

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מדרש תנאים לדברים פרק ג

בעת ההוא זו עת רצון כענין שני (תהלים ס"ט י"ד) ואני תפלתי לך ה' עת רצון מושלו מלה"ד לבני מדינה שהיו מבקשין מלפני המלך שיעשה את מדינתן קלוניא פעם אחת היו לו שני אויבים ונפלו לפניו אמרו הרי שעה שנבקש בה מלפני המלך שיעשה מדינתנו קלוניא כך משה היה מבקש מלפני המקום שיכנס לארץ כיון שנפלו סיוחן ועוג לפניו אמר הרי שעה שאבקש בה מלפני המקום שאכנס לארץ לכך נאמר בעת ההיא:

ילקוט שמעוני תורה פרשת וילך רמז תתקמ

1 א"ר יוחנן עשר מיתות כתובות על משה ואלו הן, הן קרבו ימיך למות, ומות בהר, כי אנכי מת, כי דעתי אחרי מותי, ואף כי אחרי מותי, לפני מותי, בן מאה ועשרים שנה במותו, וימת שם משה, ויהי אחרי מות משה, משה עבדי מת, מלמד שעשרה פעמים נגזרה עליו גזרה שלא ליכנס לארץ ישראל ועדיין לא נחתם גזר דין הקשה עד שנגלה עליו (ב"ד הגדול) [הקב"ה] וא"ל גזרה היא מלפני שלא תעבור שנאמר כי לא תעבור את הירדן הזה,

2 ודבר זה קל בעיניו של משה שאמר ישראל חטאו כמה חטאות גדולות כמה פעמים ובקשתי עליהם רחמים מיד קבל ממני שנאמר הרף ממני ואשמידם, מה כתיב תמן ויאמר ה' סלחתי כדברך, אני שלא חטאתי מנעורי לא כל שכן שאתפלל על עצמי ויקבל ממני, וכיון שראה הקב"ה שקל היה בעיניו של משה ואינו עומד בתפלה מיד קצף עליו ונשבע בשמו הגדול שלא יכנס שנאמר לכן לא תביאו, ואין לכן אלא לשון שבועה שנאמר לכן נשבעתי לבית עלי,

3 וכיון שראה משה שנחתם עליו גזר דין עמד ועג עוגה קטנה וישב בתוכה ואמר איני זו מכאן עד שתתבטל אותה גזרה, באותה שעה מה עשה משה לבש שק ונתעטף שק ונתפלש באפר ועמד בתפלה ובתחנונים לפני המקום עד שנדעזעו שמים וארץ וסדרי בראשית

4 ואמרו שמא הגיע צביונו של הקב"ה לכרות את העולם יצאה ב"ק ואמרה עדין לא הגיע צביונו של הקב"ה לכרות את העולם אלא אשר בידו נפש כל חי ורוח כל בשר איש, ואין איש אלא משה שנאמר והאיש משה ענו מאד,

5 מה עשה הקב"ה באותה שעה הכריז בכל שער ושער בכל רקיע ורקיע ובכל שערי ב"ד וב"ד שלא יקבלו תפלתו של משה ולא יעלו אותה לפניו מפני שנחתם עליו גזר דין, ...

6 ומנין שהתפלל משה תקט"ו פעמים שנאמר ואתחנן אל ה' מנין ואתחנן הכי הו, באותה שעה אמר משה לפני הקב"ה רבש"ע גלוי וידוע לפניך יגיעי ועמלי וצערי שנצטערתי עליהן במצות עד שקבעתי בהן תורה ומצות אמרתי כשם שראיתי בצערים כך אראה בטובתם ועכשיו שהגיע טובתם של ישראל אתה אומר לי לא תעבור את הירדן הזה הרי אתה עושה תורתך פלסתר, דכתיב ביומו תתן שכרו, וזו היא שילום של ארבעים שנה שעמלתי עד שהיו עם קדוש,

מדרש תנאים לדברים פרק לא : ד

אמר ר' חנינא בר אדי באותה שעה הלך משה ונפל על רגלי אלעזר ואמר לו אלעזר בני בקש עלי רחמים שאכנס לארץ ישראל כשם שבקשתי על אהרן אביך שני' (ט כ) "ובאהרן התאנף ה' מאד להשמידו" השיב אלעזר ואמר למשה אתה ערבן שלכל ישראל ואתה מבקש לך ערב? אתה הוא מן שלכל ישראל ואתה מבקש סומך?

באותה שעה היה משה מתחנן כנגד אבות העולם לבקש עליו רחמים אמר לו הקב"ה
משה משה לא כבר אמרתי לך (ג' כו) "לא תוסף דבר אלי" עד כמה אתה מתחנן
גזירה היא מלפני שלא תכנס לארץ ישראל לא בחיך ולא במותך הן קרבו ימך למות:

משה רבון העולמים אכנס לארץ ישראל ויהיה הוא מבפנים ואני מבחוץ הוא הרב ואני
התלמיד הוא למעלה ואני אהיה למטה אמר לו הקב"ה אי אפשר אלא כבר דחקה
ארכי של יהושע הוא מכניס ישראל לארץ ואתה הסתלק לך אצל אבותיך הן קרבו ימך
למות:

אוצר המדרשים (איזנשטיין) עמוד שני: מדרש פטירת משה

חזר משה והודה על הכל ואמר לפניו רבש"ע גדלתני והרבה טובות עשית לי שאיני יכול
לספר אחת מני אלף, וכל העולם יודעים מה שגדלתני וכבדתני, ג"כ כל העולם יודעים
שאתה ה' אחד יחיד בעולמך ואין זולתך ואין דומה לך, אתה בראת עליונים ותחתונים,
אתה הוא ראשון ואתה הוא אחרון, ומי יוכל למלל גבורותיך, אלא דבר אחד אני מבקש
ממך שאעבור את הירדן. א"ל הקב"ה למשה, משה! שתי שבועות נשבעתי אחת שלא
תכנס לארץ ושנית שלא אכלה את ישראל, אם רצונך שאעבור על השבועה ותכנס
לארץ ג"כ אעבור על השבועה ואכלה את ישראל. א"ל, רבש"ע בעלילה אתה בא עלי
לתפוס חבל בשני ראשיו, יאבד משה ואלף כיוצא בו ולא תאבד נפש אחת מישראל.

מדרש תנאים לדברים פרק ג

ד"א ואתחנן אל ה' מלמד שהסדיר משה חמש מאות וחמש עשרה... עד שעלת תפלתו
למרום ונתקבל ואמר לו (דב' ג' כ"ז) עלה ראש הפסגה
ושנים הן שעסקו בתפלה והועילו משה רבינו וחזקיהו ויש אומ' אף יונה שנ' (יונה ב'
ב) ויתפלל יונה אל ה' אלהיו ואומר (שם ח') ותבוא אליך תפלתי:



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Institute of Jewish Studies
מכון פרדס לחינוך יהודי ע"ר

POB 8575, Jerusalem 91084, Israel
212-447-4333 972-2-673-5210
www.pardes.org.il info@pardes.org.il

Devarim @ the DC Beit Midrash

Tuesday, July 29, 2003; Yom Shlishi, 29 Tamuz 5763

Welcome to the DC Beit Midrash!

The Chumash (Five Books of Moses) is divided into 54 portions, which Jews read sequentially each week in services. On a regular evening, a member of our community will lead us in a text-study of this portion, or *parsha*. The voices of both past and contemporary interpreters will inform our discussion. Every week, a sheet summarizing the Torah portion of the week and the other sources the teacher will use will be provided to aid you in your study.

This Week's Parsha (Torah Portion):

Devarim (Deuteronomy), Chapter 1: Verse 1 to Chapter 3 :Verse 22

The Book of Deuteronomy, called Devarim in Hebrew, opens with the Israelites standing at the bank of the Jordan River, ready to cross over into the Promised Land. Knowing that his days as leader of the People of Israel, and his life, have come to an end, Moshe takes this opportunity to impart some final words of wisdom, encouragement, and rebuke. Deuteronomy is then, in effect, one long speech – delivered over a two week period at the end of the Israelites' forty year journey. Parashat Devarim begins with Moshe recounting the history of the Exodus, from the giving of the second set of tablets at Sinai through to the incident of the 12 spies. Moshe highlights his own role as leader, and blames the people for the fact that he has been prohibited from entering the Land. Special attention is also paid to the promise of the Land. Moshe notes the establishment of the Sanhedrin and the judicial system. Moshe then jumps ahead and reviews some of the final battles that have been fought, including the battles with Sichon and Og and the acquisition of land to the east of the Jordan (in which they were standing). At the end of this portion, Joshua, who will assume the role of leadership after Moshe, is assured that, just as God led Israel to victory in the wilderness, so too God will lead Israel in battle when they cross into the Land.

(http://www.kolel.org/pages/parasha/devarim_summary.html#devarim)

This Week's Source

Midrash

(300-1200)

Midrash comes from a Hebrew root which means "to search out, to investigate." Thus, this is a Jewish method of exegesis which sought to discover deeper meanings in the text beyond the literal one. Since the rabbis greatly venerated every letter of the Hebrew Scriptures as of Divine origin, every detail was seen to be significant. Sometimes Midrash is used with the legal portions of the Torah (*halacha*) and sometimes it is used with the non-legal portions (*aggadah*), such as stories about the main protagonists in the Bible. There are many different collections of Midrash. The largest collection is called *Midrash Rabbah* (The Great Midrash). Other collections include *Pesikta* (Divisions), *Mechilta* (Treatise), *Sifra* (Book), and *Sifre* (Books). The material of the Midrash is mostly from the time of the *Amoraim*, the rabbis of the *Gemara* (200 - 500 CE). But some of the Midrash (particularly *Mechilta*, *Sifra*, and *Sifre*) can be traced back to the *Tannaim*, the Rabbis of the Mishna (400 BCE - 200 CE). Different Midrashim were written down at different times, over a period of almost a thousand years, from 300 - 1200 CE. The compilers of the different collections of Midrash are generally unknown.

This Week's Teacher

Meesh Hammer-Kossoy

Yonimeesh@mail.com

Meesh Hammer-Kossoy is a Talmud teacher and director of recruitment at Pardes Institute in Jerusalem, a non-denominational co-ed bet midrash open to Jews at all levels of observance and Jewish knowledge. She is completing her Ph.D. in Talmud at NYU. She has also taught at NYU, Drisha and Midreshet Lindenbaum. She grew up in Silver Spring and Northern Virginia. Pardes Institute offers full and part-time programs to study traditional texts at all levels. Programs include a Masters with Hebrew University in Jewish Education, Ordination and post-Ordination level study, programs for beginners and everything in between. Meesh would be happy to speak with you about how Pardes could fit your needs.

This Week's Food Sponsor

Avi Kumin

Wanna teach, think about teaching, or suggest a teacher? jesse.grauman@aya.yale.edu.

Wanna sponsor food? ravlump@yahoo.com

Questions, feedback, wanna join our email list? Anything else? Email DCBeitMidrash@hotmail.com

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